

The Lion

February 1995

The Newsletter of St. Mark's Parish of Denver, Colorado

The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate

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"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28.28)."

The Problem of Self Righteousness through Spiritual Delusion revealed for all the Orthodox Converts

by the unworthy convert Rev. JCC, editor

If you have been Orthodox for at least six months you know that the old, unregenerate, sinful, man is still alive in our parishes, and perhaps, even in our seminaries.

You will know that the Orthodox Church is blessed with dozens of men and women, ordained and laity, who are eager to teach you the Way of Self Righteousness through Spiritual Delusion.

The "Ladder of Perfection" these eager teachers put forward is none other than a tortuous ascent through ever more laborious and exotic complications of Liturgies, Calendars, New Moons, Untrimmed Beards, Floor length hair, Forbidden Foods, Coerced Feasts, Psychic Powers put on as signs of Spirituality, Curses, Anathemas, Excommunications, and all the works of the Flesh that can be served up in the guise of Religion.

I don't listen to talk radio or chat on the internet and yet I have heard the Litany of self righteousness over and over again in my mere 40 months in Orthodoxy. It goes something like this:

a) the Western Rite Liturgy of St. Gregory is more righteous than the WR Liturgy of St. Tikhon.

b) the EOM adaptation of the Eastern Rite of St. John Chrysostom is more righteous than the WR Liturgy of St. Gregory.

c) the standard Service Book of the Antiochian Archdiocese is more righteous than the EOM adaptation.

d) the Imperial Moscow Standard Liturgy is more righteous than the standard Service Book of the Antiochian Archdiocese.

e) the Imperial Moscow Standard Liturgy

recited entirely in Old Church Slavonic is more righteous than any English translation.

f) the old Julian Calendar is more righteous than the reformed Julian Calendar, also known as the Gregorian Calendar.

g) the Old Calendar Greeks are more righteous than the Old Calendar Russians

h) the Old Believer Russians are more righteous than anybody.

i) the Old Believers who never bathe are more righteous than those who do bathe.

I am also sure that no reader of this essay will agree with the Order of Righteousness set forth above, with the possible exception of non-bathing Old Believers. Other plausible "Ladders of Perfection" might include such delusions as : Bishops are more righteous than archpriests who are more righteous than priests who are more righteous than deacons who are more righteous than subdeacons who are more righteous than acolytes who are.... Parishes with a seven tiered iconostasis are more righteous than those with only five which are more righteous than....

Please notice that the Name of Jesus was not mentioned in any of these schemes since He has nothing to do with the Way of Self Righteousness through Spiritual Delusion. If it were not for phoney schemes of self righteousness most of us would be very anxious since we would have nothing to do but cry out to the Lord Jesus for mercy and the grace of the Holy Spirit to repent of our sins and amend our lives. Heaven help us.

In this issue of the LION find:

1) The unworthy & irrelevant Rev. JCC holds forth on things near and far.

2) Virginia Tschanz reviews Which Rite is Right by Peter Toon.

3) Fr. Lester Bundy on Orthodox history in Colorado.

4) A Kalendar and Parish news

About the new books from Preservation Press

Fr. John C. Connely

Professor Peter Toon's new book from Preservation Press, *Which Rite is Right?* is reviewed in this issue of the *Lion* by Virginia Tschanz. We have sold ten copies of Toon's book in the first week of its appearing in the St. Mark Bookstore. *Which Rite?* is a very useful essay setting forth the distinction of the English Reformation Prayer Books of 1552, 1559, and 1662 as distinct from the more theologically and devotionally rich Scottish and American Prayer Books of 1637, 1764, and 1789 which were changed very little in the 1892 and 1928 revisions. Our St. Tikhon Liturgy is very nearly the 1764 Scottish "Order for Holy Communion" with Orthodox *Imprimatur*.

I would ask of Peter Toon only that he add an appreciation of the English Non-Jurors' contribution to Liturgical Use, especially that of Dr. Brett, and that he include Bishop Henry Blunt's masterpiece, *The Annotated Book of Common Prayer*, in the bibliography.

In my humble opinion, Prof. Toon might improve *Which Rite?* by omitting the paragraphs in which he searches for yet another, more derivative, *Via Media*, for the shattered Anglican consensus. The **Unity** of Christ's Church is found in agreement in the **Truth** which is given definitively by God in His Word and from which flows **Concord**. Truth, Unity, and Concord, are works of the Holy Spirit to the end of giving all glory to the Son of God. We do not form any of these good things by consenting to one another, but by submitting to the Will of God. The Church is not an entity which can be assembled, even by very good people, out of a list of ingredients. The Church has been preserved in its God-given Unity in the Image of Christ as His Body, and we do all we can in humbly joining ourselves to the one, holy, Catholic and Apostolic Church, not by making up a new "church" fresh in our own image according to our own tastes. *Which Rite is Right?* costs \$ 8.95 at St. Mark's Bookstore.

The other offering from Whitaker's Preservation Press is a beautiful reprint of the Authorized Bible (OT, Apocrypha, NT) bound with the '28 BCP on "Bible paper" gilt edged, ribboned, and wrapped in genuine leather (or cloth for half the price). We expect all the

copies bought at "pre-publication" prices to be available on Sunday, February 19. If you ordered one or more of these, please bring your checkbook that day. The pre-publication prices were \$50 leather and \$28 cloth bound plus \$ 1 postage.

**Enjoy the ease and gracefulness of two timeless
Christian classics bound together again ...**

The 1928 Book of Common Prayer

Excellent for:

- The Daily Office.
- Corporate worship.
- Gifts for Christmas or Birthdays.



Excellent for:

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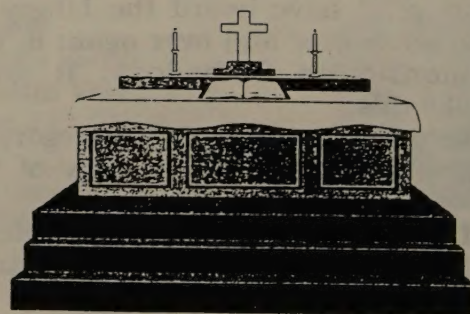
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Which Rite is Right?



Whitaker is to be thanked for his vast labor in founding (and funding) Preservation Press. We hope he is richly rewarded in his publishing efforts and that he will bring forth ever more such important books for the spiritual benefit of Christian readers.

New Guide Illuminates Our Liturgical Heritage

Part I of a book review by Virginia Tschanz

Which Rite is Right?: The Eucharistic Prayer in the Anglican Tradition by Peter Toon.

Swedesboro, New Jersey : Preservation Press, 1994.

It is said that within the Anglican tradition, the law of praying (*lex orandi*) is the law of believing (*lex credendi*). Thus, at a time when Anglicanism is in a state of confusion and disarray,¹ the Rev. Dr. Toon's new guide to Anglican Rites can help us to understand our liturgy and thus to understand our identity as Christians who pray through the 1928 *Book of Common Prayer*.

Which Rite is Right? is useful at St. Mark's primarily for showing how our 1928 Rite was informed by the patristic tradition of orthodoxy. Key elements in the Eucharistic prayer came to us by way of Scotland, where Samuel Seabury was ordained the first American bishop in 1784. At that time, the Scottish liturgy followed the ancient model more closely than did the English liturgy which had been revised away from Cranmer's patristic rite of 1549.

Toon's book is also important in revealing the theological shift which occurred in the Episcopal Church with the institution of the 1979 *Book of Common Prayer* (BCP). Part II of this review will examine Toon's analysis of the 1979 Rite, but for now we'll look at the underlying beliefs and the development of the 1928 liturgy.

Suppositions of Historic Anglicanism
First, Toon looks at our underlying beliefs:

What has always been true of the Anglican Way of Christianity in its *authentic* (emphasis added) form is its commitment first to Holy Scripture as the final authority for faith and conduct, and secondly to Tradition as the guide to how Scripture has been received and interpreted by the Church.

This approach has been guided by "right reason," and so it has often been said that Anglicanism is committed to scripture, tradition, and reason.²

Toon then expounds on the three legged stool of scripture, tradition, and reason with the 12345 rule.

1. One Bible The Anglican Way affirmed the unity of the Bible manifested in two testaments.

2. Two Testaments The message of the New Testament is concealed in the Old Testament, which can be read and interpreted by the use of typology. A sacrificial lamb of the Temple is a *type* of Jesus as the sacrificial lamb of God.

3. Three Creeds The doctrinal basis of the Church is found in the three creeds (Apostle's, Nicene, and Athanasian).

4. Four Councils The first four Councils -- Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451) -- are the primary authorities for doctrine.

5. Five Centuries The reformed Church of England followed the theology, liturgy, and polity of the first five centuries of the Church as stated below:

In terms of liturgy, Cranmer looked to the Rites of which he had knowledge from the Early Church (e.g., the Liturgy of St. John Chrysostom) before he produced the 1549 *Book of Common Prayer*. In the 17th century, the study of the liturgical texts of the Eastern Church was taken very seriously by the Caroline divines. This work was continued by those (9 bishops, 400 priests with laity) whom we call the Nonjurors, who were forced to leave the Church of England during the reign of William and Mary from 1688, because they could not in conscience take the Oath of Allegiance to them (having already made it to James II and his successors). And this work was continued by bishops and theologians of the Scottish Episcopal Church.³

Three Types of Rites in Historic Anglicanism

Having described the foundations of Anglican belief, Toon discusses and classifies the development of Eucharistic Rites into three groups:

² p.15

³ p 20, 21

¹ That disarray is made evident by the list of churches which Dr. Toon seeks to address: the Episcopal Church of the USA (with its revisionist and traditional factions), the Reformed Episcopal Church, the various Continuing Anglican Churches instituted since 1976, the recently formed Charismatic Episcopal Church, and our own Western Rite Antiochian Orthodox Church.

1) The Rite of the 1552/1559/1604/1662 BCP's. At its center is a Prayer of Consecration with the words of Institution. It simplifies and conforms the Western Rite to the biblical and pastoral concerns of the Reformation.

2) The 1637/1762/1789/1928 Books of Scotland and America. Containing the Memorial, the Invocation and the Oblation in one prayer, the essentials of the Eastern Rites are placed in the Anglican Rite.

3) The "way of the Missal" adds material from the pre-Vatican II Roman Rite to the Anglican Rite to make it unmistakably Western.

Toon believes the 1928 is a right Rite:

My conclusion is clear. The 1928 "Order for Holy Communion" is a right Rite for today and is an excellent Rite for those on the Canterbury or the Liturgical trail, who are desirous to recover the essence and ethos of patristic religion for the modern American scene. While the 1662 is the best for those who are wanting to be evangelically reformed catholic and western, the 1928 is the best for those who want to have a practical sense of unity with the Church which produced the Niceno-Constantinopolitan Creed (325 & 381) and the Eastern Liturgies.

The American Rite of the 1928 BCP:

From the Ancient Church via Scotland

When Seabury was consecrated bishop in Scotland, he was asked to do all in his power to insure that the American Rite followed the Scottish Rite and conformed to the earliest liturgical principles that had been evident in Cranmer's Prayer Book of 1549. For Seabury, as for the Nonjurors and Scottish Anglicans, authenticity was to be sought in the fourth century when the Church produced her great doctrinal statements.

The main sources from which the *Scottish Communion Service* had been constructed were

- Greek liturgies and liturgical writings;
- The 1549 and 1662 English BCP's;
- The Scottish Book of Common Prayer, 1637; and
- The Communion Offices of the Nonjurors.

...the major differences between the traditional English Rite (1552,1559,1604) and the Scottish Rite of 1637 are these:

1) The benediction of the gifts of bread and wine by the invocation of the Holy Spirit (in the Scottish but not in the English Book);

2. The prayer of Oblation (as part of the Eucharistic Prayer in the Scottish, but after Communion in a briefer form in the English Book)

3. The specific commemoration of the faithful departed in the Scottish Prayer for the Church, but not found in the English Prayer;

4. The removal of the second clause of the 1662 Book in the words of Administration of the Communion in the Scottish Book; and

5. the use of the King James Version of the Bible (1611) in the Scottish Book⁴

The Question of Modern English

Toon believes that one reason the 1979 BCP was so readily accepted in place of the 1928 BCP was because its modern English dropped the "thous and thees" and archaic expressions. But the 1979 BCP also represented a departure from the family of *Books of Common Prayer* and a shift in theology and form. The benefit of using a classical liturgical text rendered into modern English was not addressed because liturgists had not provided such a possibility.

"However," Toon says, "if we take a look at the Orthodox Church in its various forms and jurisdictions, we find that the ancient Liturgy has not been changed or revised or upgraded. Further, in terms of the type of English used, the bishops allow both traditional and contemporary translations of the Greek original."⁵

In an epilogue, Toon warns against *archaism* in using the older Rite in a dead conservatism or as an escape from the modern world. He counsels *realism* in receiving the living past for the present and on into the future under the confession "Jesus Christ is Lord." We worship the Trinity, the Lord our God, who is the same yesterday, today and forever. In His service, the past is the living past. §

The Rev. Dr. Toon is an Anglican priest who holds a Ph.D. from Oxford University and who has taught theology in England and America. He is the author of twenty-two books, two of which, *Knowing God through the Liturgy* and *Proclaiming the Gospel through the Liturgy*, have been ordered for our library. *Which Rite is Right?* can be purchased from the bookstore.

⁴ p. 70

⁵ p. 147



Ecumenical Patriarchate

GREEK ORTHODOX DIOCESE OF DENVER
ΙΕΡΑ ΕΠΙΣΚΟΠΗ ΝΤΕΝΒΕΡ

24 January 1995

Reverend Connely, Pastor
Saint Mark's Parish of Denver
1405 South Vine Street
Denver, Colorado 80210

Dear Father Connely,

Please accept my heartfelt thanks for your generous contribution to the first Monastic Community in the Greek Orthodox Diocese of Denver.

With the blessings of the All-Holy Trinity and through the prayers of the Holy Theotokos and Ever-Virgin Mary, our Diocese now has a small monastery for women monastics who will offer constant prayers for you, your family, your parish, and for all who thirst for eternal life.

With the establishment of several women's monasteries within the Greek Orthodox Archdiocese, all of which function in the Greek language, a request had been made to establish a women's monastery that mainly used the English language. It was therefore decided to begin such a monastic community in the Diocese of Denver, initially within the city of Denver. Your support has insured the beginning of the monastery which will soon be given its official name.

The spirit of cooperation and Christian love existing between your parishioners and those at the other Orthodox parishes in this area is a beautiful witness to the universality of our holy Orthodox faith. I pray that this relationship will always be one that promotes spiritual growth and Christian love among us.

May our loving Savior Who has blessed us with this new spiritual center also grant you every blessing so that your parish may continue to grow unto the glory of God.

With Love in Christ,

Bishop Isaiah
✠ Bishop Isaiah of Denver

Gift: \$220

UNIATE IMMIGRATION TO THE UNITED STATES

*Part II of Fr. Lester Bundy's Essay on Orthodoxy in
Colorado begun in the December '94 LION.*

IN the late 1800's groups of people from the disputed regions of what were at that time the eastern territories of Austria-Hungary began to immigrate to the United States. Many of these people were Uniates, Roman Catholics loyal to the Pope in authority and discipline, but worshipping according to Orthodox tradition and practice. They found the Roman Catholic Church in America totally foreign and strange. The American Catholic Church in the West and Midwest, where many of these people settled, was under the control of German and Irish bishops and priests. In many cases they had little regard or concern for the Eastern Europeans who were a mixture of several nationalities and cultural traditions. Both Catholics and Protestants were baffled by these people who came to be referred to generally as "Greek Catholics;" a distinction that set them apart from the majority of Catholics and their Latin liturgy. Particularly repugnant to the Roman Catholic bishops and clergy was the fact that Uniate priests were usually married and maintained close relationships to their bishops in Eastern Europe. Additionally, in place of the Latin Mass, the Eastern liturgy was done in the ornate style of the Byzantine Church, but in the vernacular of the people.

The first attempt to create a Uniate parish came in 1884 when a group of coal miners in Shenandoah Pennsylvania wrote to their former Metropolitan Sylvester Sembratovich of Galicia:

Your Excellency: Though illiterate, we have come here alone. But we are not entirely the same as we were in our own country, because something is lacking to us. Lacking to us is God, Whom we could understand, Whom we could adore in our own way. You, Your Excellency, are our father here, too, because you are the father of the Rus. Therefore we beseech you: give us our priests, give your blessing towards the building of churches, so that in this new land we may have that which is holy in Russia.

In response the Metropolitan sent the first "Greek Catholic" or uniate priest, Fr. Ivan Volansky, to America. Fr. Volansky was married, and though greeted warmly by his parishioners, he met open hostility from the rest of the Roman Catholics. Fr. Volansky appealed to the Archbishop in Philadelphia. Volansky was refused an audience with the Archbishop, who had announced from the pulpits of all the Catholic parishes in the Archdiocese a declaration that Fr. Volansky was not only an illegitimate priest but was a

schismatic, thus having the effect of excommunication. Fr. Volansky and his parishioners eventually ignored the Archbishop, purchased property and built their own church.

About the same time Minneapolis, Minnesota saw the arrival of a number of immigrants from the farming villages of the Carpathian mountains. In nationality they were considered to be "Russian" having acquired the various regional designations of Carpatho-Russian, Ugro-Russian, Little Russian or Ruthian. Generally they spoke a dialect of Russian strongly influenced by Slovak and Polish. The Minneapolis group of Greek Catholics were another group who would have difficulties with the local Roman Catholic authorities. But they became important as the first congregation in what would become a nationwide movement to leave Roman Catholicism and return to the genuine Orthodox jurisdiction of earlier generations. In spite of opposition from the local Roman Catholic bishop, they succeeded in building their own church building and calling a priest from Europe much as the Pennsylvania group had done.

Fr. Alexis Toth (recently canonized and now in the Kalendar of Saints), a priest of considerable talents and qualities was dispatched from Europe with his bishop's blessing to serve the Greek Catholic community in Minneapolis. Though Fr. Toth was a widower and therefore a practicing celibate, he was castigated by the local Roman bishop as a heretic. Again, to his surprise, he found a hostile reaction to his presence on the part of the local Catholic bishop. The hostility on the part of the Catholic authorities and local clergy was so severe that eventually Fr. Toth and his congregation contacted the Russian Orthodox Bishop of San Francisco (the nearest Orthodox bishop in the United States). On March 25, 1891, Bishop Vladimir received Fr. Toth and his congregation into the Russian Orthodox Church. Other Greek Catholic parishes in various parts of the United States followed Fr. Alexis Toth's example and returned to the Orthodox Church.

Part III follows in next month's LION



*Fr. Jeremiah Loch serving at St. Michael Church,
DeKalb, Illinois before the new Iconostasis*

February 1995

Saint Mark Parish, established 1875

Sun Mon Tue Wed Thu Fri Sat

The Churchwomen's meeting on February 19, Sunday at 11:30 AM is important! Please attend and help plan activities for the year.

1 St. Ignatius of Antioch 12:10 PM Liturgy	2 Purification of the Virgin Mary 7:00 PM Liturgy & Candle blessing	3 St. Blaise Bishop & Martyr 8:30 AM Liturgy	4 Neo-Martyrs of Russia 9:30 AM Liturgy 6:00 PM Evensong
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5 II Epiphany 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	6 St. Photius, BCD & St. Dorothy, VM	7 St. Romuald, Abbot	8 <i>feria</i> 12:10 PM Liturgy	9 St. Cyril of Alexandria, St. Apollonia, VM 9:30 AM Liturgy	10 St. Scholastica, sister of St. Benedict of Nursia 8:30 AM Liturgy	11 St. Benedict of Ariane 9:30 AM Liturgy 6:00 PM Evensong
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12 III Epiphany 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	13 <i>feria</i> 7:00 PM Vestry	14 <i>St. Valentine, Priest & Martyr</i>	15 St. Faustina & Jovita, Mm 12:10 PM Liturgy	16 <i>feria</i> 9:30 AM Liturgy	17 <i>feria</i> 8:30 AM Liturgy	18 St. Simeon of Jerusalem, BM 9:30 AM Liturgy 6:00 PM Evensong
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The C. S. Lewis Society meet at 7:30 PM, Thursday, 16 February to discuss "transposition" from The Weight of Glory.

19 Septuagesima 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 11:30 AM All Church Women 4:00 PM Evensong	20 <i>feria</i>	21 <i>feria</i> 7:00 PM St. Edward's Guild meeting, all are welcome!	22 Chair of St. Peter at Antioch 12:10 PM Liturgy	23 Vigil of St. Matthias, Apostle 9:30 AM Liturgy	24 St. Matthias, Apostle 8:30 AM Liturgy	25 St. Walburga, Abs of Heidenheim O.S.B. 9:30 AM Liturgy 6:00 PM Evensong
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26 Sexagesima 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	27 St. Alexander, BC	28 St. Oswald, BC
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An Organisational Meeting of the new Saint Edward Guild is open to all interested Parishioners. Please plan to attend on Tuesday, February 21 at 7:00 PM. Call Subdeacon Theodore Eklund 783-0332 for details.

Plans continue for Western Rite Conference III, Denver, Colorado 16-18 August 1995

The announcement by the Vincentian Order that they will cease operation of the St. Thomas Aquinas Seminary in Denver as of June 30, 1995 cause us some concern as we had reserved the facility for our August Conference and have loved the library and served on the Friends of the Library Board.

We have reason to believe that the Library will survive under the new management (and we hope, the same competent staff of librarians) should the Roman Catholic Archdiocese of Denver buy the Seminary and operate some kind of program in it.

Fortunately, the University of Denver can offer us a suitable facility even closer to St. Mark's with more rooms, more convenient bathrooms, double and single occupancy air-conditioned suites, with a Refectory and three meals a day, and a large Conference Room, for a few dollars less per person than St. Thomas' Seminary. We will miss the eleventh century Romanesque architecture but, God willing, St. Thomas' Seminary will continue in some form and we may petition to use the library and perhaps be permitted to pray Vespers or Matins in the Chapel.

Plans are taking shape for the program of this year's WR Conference with an emphasis on present concerns, Cultural and Intellectual, that must be examined by Believers, lay and ordained, who desire to embrace and communicate the Salvation of God in His Son Jesus Christ and the reality of His Church. Useful reading would include *Culture Wars*, BasicBooks, 1991, by James Davison Hunter and *Present Concerns, Essays* by C. S. Lewis, Harcourt, 1986, edited by Hooper. In *Present Concerns* is found the essay "Modern Man and his Categories of Thought" in which C.S. Lewis begins by observing:

"Though we ought always to imitate the procedure of Christ and His saints this pattern has to be adapted to the changing conditions of history. We are not to preach in Aramaic because the Baptist did so nor to recline at table because the Lord reclined. One of the most difficult adaptations we have to make is in our methods of approaching the unconverted."

The Church Women of St. Mark's will meet at 11:30 AM, Sunday, 19 February, to plan their program and activities for this year. Please plan to attend!

The St. Edward the Martyr Guild invite all interest persons to an organisational meeting at St. Mark's on Tuesday, February 21 at 7:00 PM.

The Jane Voigt Memorial Parish Library continues to grow with the contribution of suitable books by the faithful. A number of readers have already begun to check out books and no doubt will be much improved by such intellectual formation.

A new Icon of St. Benedict, the founder of Western Monasticism, will be visible at St. Mark's this month. Afterward, St. Benedict, should Bishop Isaiah give his blessing, will stay with Mother Elizabeth at the new Convent on Forest Street for awhile before making his pilgrimage to the St. Benedict Parish in Wichita Falls, Texas. Frs. Patrick McCauley of Holy Apostles, Fort Worth and John Connely of St. Mark's commissioned this icon which was written by Flora Baker.

Telephone numbers at St. Mark's are 303-722-0707 and the Rectory : 303-753-6548

Remember the poor by bringing food and clothes for the Outreach Centre directed by Mother Elizabeth at St Mary of the Dormition Orthodox Church. The basket in the Nave is for this collection!

The Lion is published by St. Mark's Parish, The Revd John Charles Connely, MA, Rector & Dean of the Mountain Majesties & Fruited Plain, Western Rite Vicariate.

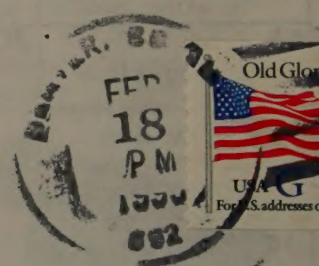
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